

DINAMIKA ILMU

Vol. 18 No. 2, 2018

P-ISSN: 1411-3031; E-ISSN: 2442-9651

doi: <http://dx.doi.org/10.21093/di.v18i2.1174>

The Existence of *Mangaji Tudang* Method in Enhancing Students' Arabic Skills at Islamic Boarding Schools

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Abstract

Islamic boarding schools play a significant role to run the best education to dig up knowledge for young generation. The integration of the national curriculum into Islamic boarding schools (*pesantren*) has become a serious concern in education system in Indonesia. Language teaching methods took a part to facilitate the language teaching and learning. This study discusses *mangaji tudang* method conducted in Ma'had Aly As'adiyah, Sengkang. This qualitative study discusses the method used by teachers in the *Nahwu* learning process. The data were collected through interview, observation, literature review and documentary. The data were analysed through coding process. The results of the study show that *Mangaji Tudang* carried out in Ma'had Aly As'adiyah Sengkang is a tradition of Islamic Boarding School learning models that integrates Islamic studies and Arabic language skills focusing on the integration of reading, listening, and writing skills. The most significant outcomes of the method are reading skills and *mufradat* (vocabulary) mastery.

Keywords: Arabic Skills, Mangaji Tudang Method

A. Introduction

The traditional learning model in Islamic boarding school has been carried out based on learning habits since several decades ago. It is claimed nowadays as the nature of language teaching in Islamic boarding schools. In fact, a learning model at *pesantren* (Islamic boarding school) has been updated (*tajdid*), which the learning model is influenced by the reformation of the Islamic boarding school (*pesantren*) by introducing new models developed in modern society. It is then followed by the adoption of a classical system and a formal school model.

Islamic boarding schools are known as non-classical education and the teaching models called *bandongan*, *sorogan*, and *witonan*, which in Bugis language called *mangaji tudang* or *mangaji kitta*. The implementation of learning and teaching process varies from one Islamic boarding school to another Islamic boarding schools. Each *pesantren* organizes and modifies the learning system or model used and adapted to the situation and conditions of the *pesantren* itself. The Islamic boarding school improves its learning model by developing a new model, which is 'classical model'. The *Kyai* (teachers) will teach various subject matters for various levels in *pesantren*, then students will be given a freedom to choose which group they need.

In line with the development of current language teaching strategy, the *pesantren* educational institutions will be open-minded to carry out both teaching method and technical reforms in running their educational system, as well as do innovative and up-to-date strategies on existing learning models.

As'adiyah Islamic boarding school is the oldest Islamic boarding school in South Sulawesi that has been reforming its learning model by providing a formal class, which is fostering several educational levels ranging from kindergarten, elementary school, Madrasah Ibtidaiyyah, Madrasah Tsanawiyah, Madrasah Aliyah, Universities, and also Ma'had Aly. The learning system for regular classes still follow the curriculum set by the Ministry of National Education, Ministry of Religion and also the *pesantren* curriculum, which is applied in regular classes without excluding the *pesantren* typical learning model and still maintaining the learning model of *wetonan*, *sorogan* and *bandongan* systems known as *Mangaji Tudang / mangaji kitta*.

The *Tudang Mangaji* method is only intended for students ranging from Madrasah Tsanawiyah to tertiary levels as well as Ma'had Aly. The learning activities are carried out in the mosque after sunset (*magrib*) prayer and morning (*subuh*) prayer without distinguishing students' levels, all of them learn the same subject matter and the same teacher.

Research that examines learning in Islamic boarding schools conducted by Usman (2013) about Islamic boarding schools as Islamic education institutions (history, education system, and current development), found that Islamic boarding schools as educational institutions have indigenous roots in Indonesian Muslim community, and has a multi-aspect education model. Usman points out that Islamic boarding schools have five elements, namely mosques, *kyai* (teacher), boarding school, *santri*, and a reading book called *kitab kuning* (*tafaqquh fi al-din*).

Furthermore, the research conducted by Muhakamurrohman (2014) about Islamic Boarding School: *Santri*, *Kyai*, and Tradition states that Islamic boarding school has become part of the tradition as an engine to develop educational mechanisms by conducting Qur'anic teachings, prophetic tradition, and *kitab kuning* while maintaining

the traditional pattern while maintaining existing Islamic values. Another research on boarding schools was also conducted by Zainiyati (2014) about Integrative Curriculum Model of Student Islamic Boarding Schools and UIN Maliki Malang found that the Curriculum UIN Maliki Malang integrates the *Ma'had* program with the curriculum of UIN Maliki Malang, and applies Qur'ani paradigm learning in three steps, namely, (a) mapping general scientific concepts and religious knowledge; (b) integrating general scientific concepts and religious knowledge; (c) elaborate the verses of the Qur'an that are scientifically relevant.

The learning model in Ma'had Aly As'adiyah has applied two methods, the classical method and the *Tudang Mangaji* method Islamic higher education students. The students are divided into groups in the classroom according to their level, however for the *Tudang Mangaji*, all students study in the mosque by sitting in front of the *Kyai/Ustadz* without grouping them.

Learning with the *Tudang Mangaji* method carried out in Ma'had Aly As'adiyah is basically a learning model that is combining the *sorogan*, *wetonan*, and *bandongan* method, because *Maha Santri* (university students) learn while sitting in front of the *Kyai* and then the students are asked to read Arabic language learning materials (read the *Kitab Kuning*). This aims to trigger the students' ability to read, translate, and understand the book, which is *kitab kuning*, and then the *Kyai* justifies students' reading, translation and explains grammatical rules and the purpose of the reading book. Thus, the students learn both Islamic teaching and language skills such as reading and writing skills.

In principle, learning with *Tudang Mangaji* is very closely link to learning Arabic in Islamic boarding schools, especially in *Salafi* Islamic boarding schools. To understand *kitab kuning*, which is containing Islamic teaching, the students have to master the rules of *nahwu* and *sharaf*. It is the way to understand Islamic teaching context through various books such as *fiqih*, *tafsir*, *hadits*, *aqidah* and so on.

This background information requires further research to discuss a paradigm that is focusing on improving Arabic language skills at Islamic boarding school especially in Ma'had Aly. The Islamic school is required to master Arabic language so that students are able to understand Islamic teaching. Using *mangaji tudang* method applied in Ma'had Aly boarding school can enhance students' Arabic language skills and Islamic studies. The research problems in this study are: a). How is *mangaji tudang* conducted in Ma'had Aly As'adiyah Centre Sengkang?, b). Why is *mangaji tudang* applied in Ma'had Aly As'adiyah Centre Sengkang?.

B. Literature Review

The following are some learning methods that have become the main characteristics of *salafi* Islamic boarding schools. In their speech delivery, it still uses old or traditional model, which has been used in schools since several decades ago. The methods include *sorogan*, *bandongan*, *wetonan*, and *Mangaji Tudang*.

Sorogan. The method is an individual learning model where a student is learning face to face with a teacher. This teaching system allows *Kyai* and *santri* relations to be very close as *Kyai* can recognize the personal abilities of a student individually. *Sorogan* derives from the word *sorong* (Javanese), which means thrusting. Every student presents his reading book right in front of his or her teacher or assistant (*badal*). This model is

typically a private learning, where a student and a teacher sit together face to face (Dahfir, 1985).

Learning with the *sorogan* method is usually held in a particular room, there is a special seat for Kyai or Ustadz. A short table is provided as the place to put a book to facilitate a teaching process. After the Kyai or a teacher reads the text book, then the student repeats it while other students who also study the same or even different books sit a little away while listening to what is taught by the Kyai or teacher. The other students wait and prepare themselves for their turn to be called. The essence of the *sorogan* method is the ongoing teaching and learning process face to face between Kyai and *santri*. The advantage of this method is that the Kyai certainly knows the quality of their students. For students who have a high IQ will quickly complete the lesson, but the weakness of this model could be time consuming, spending a lot of time to complete the materials. Although *sorogan* is considered static, it does not mean that it does not accept innovation. In fact, according to Suyoto (1988), this model is actually a consequence of the services for students. Various businesses today in innovation actually lead to individual services to students. Sorogan model instead prioritizes maturity and attention and skills.

Bandongan. This *bandongan* method is often referred to as *Halaqoh*, where in teaching, the book is read by Kyai only once. The students bring the same book, then the students listen to the *Kyai* recitation. This method is called *bandongan* as the teaching process is given in groups and attended by all students. The group of students who sit around the *Kyai* in the class are called *halaqoh*. The process is that the *Kyai* read the book and the students listen, listen to the *Kyai*'s recitation, take note on the translations, pay attention to the *Kyai*'s speech and *Kyai*'s explanation of the book, commonly called *ngesengg njenggoti* (Munawwaraoh, 2001). According to Zarkasyi (1999) defines *bandongan* method as a learning and teaching process, where the *Kyai* reads the book in a certain time while the students listen to the *Kyai*. This method can be called as a collective learning process. In this system, a group of students listen to a teacher who reads, translates, explains and often reviews Islamic books in Arabic. Each student pays attention to his own book and makes notes about difficult words.

Wetonan. This method is derived from Javanese language which is interpreted as periodic method because the study/learning is given at certain times, which is usually before and after performing prayer. Nurcholish (1997) gave a definition of the *wetonan* model as recitation, which the initiative came from the *Kyai* itself. The teacher determines appropriate place, time and books. In line with the above definition, Hasbullah (1995) defines the *wetonan* as a learning model in which a *Kyai* reads a book in a certain time, while his students listen to the *Kyai* based on the books provided. All students have the same book. The *wetonan* method is a lecturing activities where the students follow the lesson by sitting around the *Kyai* who explain lessons. Likely university students, they carefully listen and make notes to what a teacher says based on the books. *Wetonan* activity is not a routine daily presentation, but it is carried out at certain times, for example, after every Friday prayer and so on. To more specific, the implementation of this model includes: *Kyai* reads, translates, explains, and often reviews Arabic text without *harakat*. Students have the same book, then each takes note on the text book. The *wetonan* method is a collective teaching system carried out in Islamic boarding school (SM, 2002). People named it *weton* since the ongoing

teaching/teaching is an initiative of the Kyai, determines the place, time, and especially the book used.

Mangaji Tudang. The teaching method of *Magaji tudang* (Buginese language) is a term used by Islamic boarding school students in Bugis area. The characteristic of the method is Kyai (teacher) reads, translates, explains, and reviews Arabic text book without *harakat* and students learn collectively and hold the same book. Each of them learn the *harakat* and translates it directly above the intended words to help them understand the text. The activity is normally conducted after the evening prayer (*ashar*) and after the morning prayer (*subuh*) in the Mosque.

Language learning is generally directed to four language skills (al-Maharah al-lughah), as well as in Arabic learning, *Mangaji tudang* includes four language skills; (1) Listening skills (al-Maharah al-istima'), (2) Speaking skills (al-maharah al-istima'), (3) Reading skills (al-maharah al-qiraah), (4) Writing skills (al-maharah al-kitab) (I'lyan & Fuad, 1992).

Thua'imah proposed several methods in learning Arabic: Grammatical method of Tarjamah (Tariqah al-qawaid wa al-tarjamah), direct method (al-tariqah al-mubasyrah), method of reading (al-tariqah al-qiraah), audiolingual method (al-thariqah al-sam'iyah al-syafahiyyah) and the eclectic method (al-thariqah al-intiqah'iyah) (Thua'mah, 1989). All these methods are applied in *Mangaji tudang*.

C. Research Methodology

This research is qualitative research. Characteristics of qualitative research include; first, it is more descriptive. Second, the collected data is in the form of words or images, so it does not emphasize numbers. Third, qualitative research emphasizes processes rather than products or outcomes. Fourth, perform data analysis inductively. Fifth, it emphasizes more on meaning. This descriptive research seeks to describe phenomena and developments, emerging trends, and opinions that arise related to the past and present (Nawawi, 1995). Qualitative research does not process data by calculating it based on the measurements, but trying to find themes that emerge from the original narrative data from informants. The data is obtained through direct observation, unstructured interviews and notes. In reporting the results of the research, qualitative researchers use language that allows others who are not involved in the study understand the informants' descriptions and their experience of social reality. This qualitative study discusses the method used by teachers in the *Nahwu* learning process.

The research was carried out in MTs. As'adiyah Centre Sengkang Wajo regency. The research respondents are students of As'adiyah Center Sengkang. To obtain the data, some techniques applied: a. Observing the *Nahwu* learning process, b. Researchers conducted interviews with a number of Nahwu based on interview guidelines, c. Researchers read a number of documents related to research problems; books, journals, research reports or other valid sources. Data collection steps are planning, collecting basic data, collecting final data and completion process (Sukmadinata, 2008).

The data that has been collected through the elaboration process from various sources is classified, selected and arranged according to the data categories needed to discuss the formulation of the problems found and then analysed. Based on existing data, the data analysis used is qualitative analysis. Qualitative data are analysed by classifying and categorizing them. In other words, the data is analysed by arranging the

order, organizing it into a pattern, category, and basic description unit (Bungin, 2006). Data analysis techniques in qualitative research applied in this study are: a). Domain Analysis is to obtain a general and relatively comprehensive understanding of the subject matter and to answer the focus of the research, by reading the data script in general and comprehensively to obtain any domain or domain in the data. The results of this analysis are still in the form of surface-level knowledge about various conceptual domains to obtain important things in the form of words, phrases, and even sentences to be made into marginal notes. b). Taxonomic Analysis, which the researcher focuses his attention on certain domains, and is limited to the realm that is very useful to explain the symptoms of the research target. c). Componential analysis (Componential Analysis. A researcher organizes contrast elements in the domain obtained through selected observations or interviews. d). Cultural theme analysis. Discovering cultural themes is an effort made by researchers to understand the typical symptoms of the previous analysis, and try to collect many themes. It focuses on culture, values and cultural symbols in each domain. In addition, it aims to find the right relationship in the domain that is analysed. Generally, it forms a holistic analysis, which finally reveals the theme of the domain. To obtain valid data, researchers used triangulation techniques (Mudjia, 2007).

D. Findings

1. Documentation Data

Mangaji Tudang (Halaqah) for Ma'had 'Aly's students was carried out on every night between the evening prayer and Isya prayer and after the morning prayer except on Friday night. The books studied in the *Tudang Mangaji* are: *Tafsir al-Jalalayn*, *Riyad al-Salihin*, *Bulug al-Maram*, *Sabih al-Bukhari*, *Syarh al-Hikam*, *Tanwir al-Qulub*, *Mau'izah al-Mu'minin*, *Sunan Abi Dawud*, *Irsyad al-'Ibad*, *Fath al-Mu'in*, and *Al-Muhazẓab*. Almost all the books were also taught by Anre Gurutta H. M. As'ad in his first *halaqah*. The schedule for *mangaji tudang* is presented as follows:

Table 1: The Schedule of Mangaji Tudang

جدول المحاضرات للمعهد العالي في الحلقة

اليوم	الزمن	المادة	المدرس
السبت	المغرب الصباح	مهذب شرح الحكم	الدكتور اندوس كياهي الحاج محمد شعيب ناوانج الدكتور اندوس كياهي الحاج محمد شعيب ناوانج
الأحد	المغرب الصباح	تفسير الجلالين موعظة المؤمنين	الأستاذ الدكتور الحاج محمد رافعي يونس مرتان، م أ الدكتور اندوس الحاج محمد إدريس م
الاثنين	المغرب الصباح	رياض الصالحين تفسير الجلالين	الدكتور اندوس الحاج محمد إيمان سليوي، م. تج. إ الدكتور كياهي مودا الحاج محي الدين طاهر، م. تج. إ
الثلاثاء	المغرب الصباح	تنوير القلوب تفسير الجلالين	كياهي مودا أحمد أغوس، س. قد. إ الدكتور كياهي مودا الحاج محي الدين طاهر، م. تج. إ

الأربعاء	المغرب الصباح	إرشاد العباد فتح المعين	الدكتور اندوس كياهي الحاج محمد شعيب ناوانج كياهي مودا الحاج نور الدين مرتان، س. أك
الخميس	المغرب الصباح	تفسير الجلالين صحيح البخاري	الدكتور اندوس الحاج محمد إيمان سليوي، م. تح. إ كياهي مودا حسوليادي، م. قد. إ

Despite studying formal subjects and *mangaji tudang*, the students of Ma'had Aly also take extracurricular activities. They also study in evening class meetings (after *ashar* prayer), aiming at improving students' ability to read classic books in Arabic or known as *kitab kuning*.

Table 2: Schedule of Extracurricular Ma'had Aly As'adiya Semester II, IV

Day	Course	Teachers
Friday Night	Tathbiq al- Nahwu	KM. Agus, S. Pd. I
Saturday Night	Hifdz al-Qur'an	KM. Kamaluddin, S. Pd. I
Sunday Night	Tathbiq al-Sharf	Dra. Aidah Latif, S. Pd. I
Wednesday, Thursday	Al-Insya al-Muwajjahu	Ahmad Imran Syuaeb, M. Pd. I

2. The Results of Interview

The teaching of the *halaqah* system in Islamic boarding school, including in Ma'had Aly, the teachers actually are not only trying to improve Arabic skills of the students through reading and translation in Buginess, but also to build their positive characters.

Mangaji tudang system (halaqah), is a learning system that applies an old method, where the students sit around a teacher and listen to the teacher's saying, translation, and explanation about the purpose and content of books. Meanwhile, every student pays attention on his own book and makes notes about difficult words.

Learning with the *mangaji tudang* system basically not only focuses on mastering language skills such as speaking skills (المهارات اللغوية), listening skills (المهارة الإستماع), speaking skills (المهارة الكلام), reading skills (المهارة القراءة), writing skills (المهارة الكتابة), but also related to the study Islamic studies. The teaching method is likely an integrated language teaching approach that is applied in universities level. The method emphasises more on reading skills (المهارة القراءة).

Based on the results of interviews between researchers and one of the lecturers in Ma'had Aly, when teaching and learning activities began, the lecturer previously asked a student to read the material while the other students listened as well as reading their books, and at the same time the lecturer asked about grammatical patterns. After that, a lecturer reads, translates, and explains the materials.

The method of traditional Arabic teaching is a method of Arabic teaching that focuses on "language as a culture", so learning Arabic means learning deeply about the intricacies of Arabic language, grammatical/syntactic aspects (Qowaid nahwu), morpheme/ morphology (Qowaid as-sharf) or literature (*adab*). The methods that are developed and popularly used for this purpose are the method of *qowaid* and *tarjamah*. These methods have applied for several centuries, even now *pesantren* in Indonesia, especially the Salafiah Islamic boarding school still apply the method. Some reasons are: first, the purpose of teaching Arabic language seems to be immersed in the aspect of

culture/science, especially *nahwu* and *neuroscience*. Second, the mastery of *nahwu* is considered as an absolute requirement as a tool to understand classical Arabic texts/words that do not use *harakat*, and other punctuation marks. Third, the field is a hereditary tradition, so it gains confidence (prestige) among them.

The method of teaching modern Arabic is a teaching method that is oriented towards language goals as a tool. That is, Arabic is seen as a means of communication in modern life, so the core of learning Arabic is the ability to actively use the language and be able to understand speech/phrases in Arabic. The method is commonly used in teaching with direct method (*tariiqah al-mubasysyarah*). The emergence of this method is based on the assumption that language is 'a living cycles', therefore it must be communicated and trained continuously as young children learn language.

3. The Result of Observation

The observation results are: lecturers use several methods, including lecturing method, *Qawaid wa Tarjamah*, and also reading exercises that related to the subject matter. The application of *qawaid wa Tarjamah* method is more suitable if the purpose of teaching Arabic is regarded as culture, that is to know high literary values and to have cognitive abilities trained in memorizing texts and understanding what is contained in writings or books text, especially classic Arabic books. The characteristic of this method is students are taught to read in detail and in depth about texts or thought texts written by leaders and experts in various fields of science, such as *syar'ir*, manuscript (prose), aphorisms (*albhikam*), or wise words (*amtsal*).

D. Discussion

Ma'had Aly uses two learning systems: *madrasa* (classical) and *mangaji tudang* (halakah). Classical learning in Ma'had is carried at the same time when the implementation of learning in higher education based on their entry year or level. The curriculum used by Ma'had Aly is adjusted to the standards of the Ministry of Religion for Mahad 'Aly, but the books studied are determined by the head of Ma'had Aly. The initial purpose of implementing the classical system was to develop students' competence in the field of religious and general knowledge. However, in practice, Ma'had Aly still gives greater emphasis to the study the field of religious teaching. It seems that the school adopts classical system in the aspects of curriculum and language teaching methodology.

The Ma'had Aly curriculum has been effectively applied from the 2009/2013 academic year. Four components of the course include: *Dasar Umum* (general basic level), *Dasar Lokal* (basic level), *Dasar Keahlian* (basic expertise), and *Jurusan* (majors). In general, there are only two courses that do not include religious subjects or are related to Islamic studies, namely: Sociology and English. Looking at the list of Ma'had Aly courses, almost the entire topics are related to classical Islamic text books written in Arabic. It is impressed that Ma'had Aly is more like a high-level traditional boarding school. In reality, as admitted by Drs. KH. Muh. Syuaeb Nawang (mudarris and vice mudir Ma'had Aly), classical learning in Ma'had Aly is more likely a *halaqah*, which is transferred into the classroom.

Meanwhile, *halaqah* is a transmission system of Islamic knowledge. It is the main characteristic of Islamic boarding school education, which is adopted by Ma'had Aly. In

the *halaqah* system, a group of students sit around a teacher and listen to the teacher's saying. The teacher translates, explains and often reviews Islamic books in Arabic. Meanwhile, each student pays attention to his own book and makes notes (both meaning and explanation) about difficult words. In boarding schools in Java, this system is called *bandongan* or *weton* while in Bugis language called *mangaji tudang* or *mangaji kitta* '. Up to now, *halaqah* remains an obligatory ritual for all students of As'adiyah Madrasah at the Tsanawiyah and Aliyah levels.

Ilham, a student of the program, states that every teacher who teaches in such a system, before teaching, students are required to read a few paragraphs that will be discussed as we have already had basic Arabic language knowledge, so they can understand few contents. He points out that when he read a main book, called *Kitab Kuning*, he actively followed the learning process as it could help him improve his reading comprehension. This is the way he builds his knowledge and skill from his teacher called *Andre Gurutta*.

A similar statement was made by Aswar Bahar, an Alumni of the school, who said that learning with *Mangaji Tudang* model could facilitate reading skills and syntax because the teacher (Gurutta) always explained the *Nahwu* rules (Syntax) while understanding detail information in the text. He mentioned that at the beginning he attended the class, he did not know anything at all, but during the repeated activities finally he can develop his skills significantly.

Halaqah for students of Ma'had Aly is carried out on every night between *magrib* and *Isya* prayer, and after morning prayer except on Friday night. The one who teach in the *halaqah* recitation was the *mudarris* (teachers) who also taught courses in Ma'had Aly's classroom. The books reviewed in the Ma'had Aly's *halaqah* are generally related to the problem of interpretation, *hadith*, *fiqh* and *akhlak-tasamwuf*: *Tafsir al-Jalalayn*, *Riyad al-Salihin*, *Bulug al-Maram*, *Sahih al-Bukhari*, *Syarh al-Hikam* , *Tanwir al-Qulub*, *Mau'izah al-Mu'minin*, *Sunan Abi Dawud*, *Iryad al-'Ibad*, *Fath al-Mu'in*, and *Al-Muhazzeb*. Almost all the books were also taught by Anre Gurutta H. M. As'ad in his first *halaqah*. In *halaqah* system in Islamic schools, including in Ma'had Aly, the teachers do not only strive to improve the Arabic language through reading and translating into Buginese, or Indonesian, but even more important is to increase the diversity of the students' spirit through lecturing or giving wise words during teaching and learning process. Teachers guide them to build positive character. In General, students will have deep and detailed explanation on reading materials so that students have a sense of connection to the literary values contained in the reading. (Arabic - mother tongue). The process focuses on grammatical rules (Qowa'id Nahwu / Sharaf) to memorize and understand the reading contents. The method also gives great attention to key words in translation activities, such as figurative words, synonyms, and asking students to analyse the grammatical rules that have been taught (able to translate mother tongue into Arabic). In teaching process, teachers often ask questions whether related to the material or related to the structural/grammatical rules. The lecturer assigns students to read the learning material before a teacher reads it.

Islamic boarding school education leads to Islam as a pillar of the learning process. Not only because this is a compulsory subject, but also as learning needs. Wekke (2015) argues that in order to achieve this main goal, Arabic plays an important role to understand islamic education. Understanding structre and grammar in Arabic is

very necessary as a element to understand the *kitab kuning* a source of Islamic studies. Sudiarti (2015) in her research about improving skills in reading arabic texts (*kitab kuning*) through grammatical intensive reading activities faound reading such texts can help sutudents to understand both sentece structure and meaning. She states that some skills that students can achieve are reading comprehension, sentence structure and syntax.

Some of the studies that examined Arabic learning both at the Islamic boarding school and Madrasah included Purnawan (2010) examined Arabic learning both at the Islamic boarding school and Madrasah, in his research about *Nahwu* teaching methods in Arabic concludes that learning the Arabic language, especially the *Nahwu* (syntax) was the way to avoid errors in the Arabic language and also as a rule that regulates how to read and compile Arabic vocabulary correctly. That is way learning Arabic grammar is still critical.

E. Conclusion

To conclude, *Tudang Mangaji* has been conducted at As'adiayah Islamic boarding school since the period of Aji Sade Gurutta several decades ago. This system has been carried out since the establishment of Ma'had Aly, which is carried out by four Islamic boarding schools and by Ma'ad Aly As'adiyah Centre Sengkang. Tudang Mangaji still continue nowadays using the same books and methods. The teaching method is Qawaid Wa Tarjamah. The main objective is to read and understand the classical books called *kitab kuning*. The most significant outcomes of the method are reading skills and *mufradat* (vocabulary) mastery. In general, the *tudang mangaji* method focuses on the integration of the reading, listening, and writing skills. The most significant outcomes of the method are reading skills and *mufradat* (vocabulary) mastery.

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